

የፖለቲካ ድርጅቶች መድረክ

በየሁለት ወር የሚወጣ



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የሚታወቅ ሰነድ፡ ነው፡፡ ተከታይ፡ ነ፡ ሐ፡ ደግሞ
ነ፡ ሆኖ)

ች፡ በጽሑፋቸው ውስጥ ከሚታዩ ጉልህ
በሠተቶች አንዱ ሲሆን፡ በሌላ በኩል ግን
ይህ ለሠተታቸው ደግሞ ኃይረሰ በፖለ
ቲካዊ ሊኮናዊ ለስተሳሰባቸው ምንም
አንጻንና የራሳቸው የሚመስሉ ሃሳቦችም
አልፎ አልፎ የሰነዙ ሲሆንም፡ ባጠቃ
ቃላይ ግን በከላሲካል ፖለቲካዊ ሊኮናዊ
ክልል ውስጥ የሚመደቡ ወይንም ባብ
ዛኛው የከላሲካል ፖለቲካዊ ሊኮናዊ ደቀ
መዝሙር መሆናቸውን በገሃድ ያሳያል።
እንገላህ በአቀራረብ ወይንም በአጠኝ
ዘዴ ረገድ ያለውን ለሠተቶች ምንጫን
ከፍተኛ ደረጃ ቀደም ሲል ኃይረሰ ለተባለው
እርሻት እንቅፋት ናቸው ብለው ወደተና
ገሩለችው ነጥብ ለንመለስ።

«ከፖርና ከመረተ ከፋት የሚበልጥ በምድር
ላይ ለሕዝቦችም ኑር እንቅፋት የሚሆን ሊላ
ነገር አለ። ርሱም ሽፍታና ጦርነት ነው።»¹¹

«ጦርነትን የሚያነሱ ነገሥታቱን ለለቆች
ሁሉ ልባቸው ሃብት እንደ ሌላ ለይገልፁም፡
ዳሩ ግን ስም ለመፈለግና ለማግኘት ወይም
ዛይማኖትን ለማስፋፋት ወይም የተጠቃውን
ለመርዳት ለስመስለው ይነሳሉ። የጦርነቱ
ሁሉ ርዳሜና ምኞት ግን መዝረርና ማሰገ
በር ነው።»¹²

ሲሉ ለስተምጠውታል። ይህም የሚያስ
ከትለውን ሲጠቁ።

«ያንዱን ተንሽ አገር ንጉሥ ሊላው ለየጠ
ቀለለው ይሂዳል። በውስጣቸውም በገዳ
ይና በዘረፋ የባለውን እያዩ፤ ራስ፤ ደጃዝ
ማቸ እያሉ ይሾማሉ፤ የነገሡበትንም አገር
ለነርሱ ያካፍላሉ፤ የቀረው ሁሉ የነዚህን
ማዕረግ እያዩ ስምና ሹመት ለገረላሁ እያለ
በሕዝቡ ውስጥ ያለው እያንዳንዱ ሰው
በገዳይና በዘረፋ እንዲመለስን ይጥራል።
ጦርነቱም ከዱር የባለ ይሆናል።»¹³

በግለት በጊዜው ገዳይና ዘራፊ ተንሰራፍ
ቶባት በነበረችው ኢትዮጵያ ውስጥ ሆነው
በከፍተኛ ጀግንነት አብራርተዋል። እን
ዲያውስ።

«ሳውን ፈርተ አውነቱን የሚሸሽግ ሰው
እንደ ወንድ ይቀጠራል?»¹⁴ ብለው የለ።

ኃይረሰ ቀጠል አድርገው ፊውላቶች ለራ
ሳቸው ጥቅም ሲሉ ነውና የሚያረርሱህ
መካሪያ አትሁን በግለት ለስተምረዋል።

«ገባርቻቸውን እያተራረዱ ቀርቦቹ ርስ
በርሳቸው በፍቀር ለመላላክ ለይመለሱም»¹⁵

በመሠረቱ ኃይረሰ አንድ እለ የሚ
ሉትን ብቸኛ የእድገት ጎዳና የሚያጫና
ገፋ ሌሎች ምክንያቶችና መፍትሔ ይሆ
ናሉ ብለው የሚያስቡትን በመጽሐፋ
ቸው ውስጥ የሰነዙ ሲሆንም፡ ጦርነትን
ግን እንደዋንኛ የዕድገት እንቅፋት በተለየ
ትኩረትና ግልፅነት ማስቀመጣቸው በተ
ለይ ከ18ኛው ክፍለ ዘመን ጀምሮ በመሳፍ
ንት መካከል ለበላይነት ይደረግ የነበረ
መናቆር በኢትዮጵያ ያደረሰው ውድቀት
ግንዛቤ ያስከተለው አጭም ይመስላል።
ኃይረሰ ኢትዮጵያ በእንደዚሁ ነይነት
ጦርነቶች የተነሳ በእነዚህም የሥልጣኔ ዘ
መን ከደረሰችበት ዕድገት እንዴት እያቆ
ለቆለች እንደመጣችና እንዳንድ ነገሥታት
ግን ሁኔታውን ለመለወጥ ጥረት ቢያደርጉም
ይበልጡት ተጠያቂ የሚሆኑበትን ድርጊቶች
ቸውን ታሪክ ጸሐፊዎች ነን ባዮች በትክ
ክል ከግላየትና ካለው ለሠተት ትምህርት
የሚገኝበትን መንገድ ከመጠቀም ይልቅ
ለሆዳቸው ያደሩ ጭናን አወዳሾች እንደ
ሆኑ።

«አጤ ምኒልክና ኢትዮጵያ» በተሰኘው
መጽሐፋቸው ውስጥ በከፍተኛ ብሔ
ራዊ ቁጭት ሲያወሱ።

«... ከድካሙም በኋላ ለክሱማውያን ተብ
ለው የደረሱበትን የክብረት ከፍታ ቀጥለ
ውም በዛይማኖት ልባቸው ተለያይተ መጀ
መሪያ ለርመናችና ፈላሾች ሁለተኛም ፈላ
ሾችና ክርስቲያኖች ቀይተውም ክርስቲያ
ኖችና እስላሞች እየተባባሉ እርስ በርሳቸው
ተፋጅተው ዝቅ ብሎ ጠፍተ የነበረው መን
ገሥታችን ባባ ታጠቀ ተወድሮስ ሲተደስ
በወረሰው ካሣም ሲዋሃድ እንደተ እንደ
ነበረ ባባ ዳገው ምኒልክም እንደተ ለርጎ
ሰፍተ እንደረገ ገልጾ የሚያዋጋን የታሪክ
ጸሐፊ ከተ መቼ ይወጣ ይሆን?»¹⁶ ብለዋል።

ቀደም ሲል እንደተጠቀሰው ድክ
ትንና ጥንካራን በግንጸጸር በትክክል ከግለ

ቀመጥ ይልቅ ያልሆነውን ሆነ ብለው ፍሬ ከርሰኪውን ታላላቅ መተረኪ የተለመደ መሆኑን ፤

«እንደሌሎችን ሰው ተመሳሳይነት የሌለው ልዝብ እውነትን ሊሰማ ሊያወቅም ፤ ቢሰማም ሊያገባውም እንደ ንጉሥ እንዲህ ለድርጊ ጥር ህሆ ፤ ከነሆነውም በኋላም በእንዲህ ያለ ነገር ወደቀ ወደም ለማ ከሚሏቸው ይልቅ እገሌ ከሰማይ ወደም ከመነሳይ እንደ ቢህ ያለ ተንቢት መጥተለት ለመንገድም ተተወለደ ሰው መሆኑን ለውቅ ታውቅ እገሌና እገሌ ታመቁለት ። እገሌና እገሌም ለደጣን ለስተዋቸው ተዋገተውት ለሸነፉ ቸው ። ነገሠም ፤ ከነገሠም በኋላ እገሌ ቀዳሽ ወደም ናገረዋል መከርት ይህንን ለደረገ ፤ ከሰይጣንም በፍቅር እንዲህ ያለ ጉዳት ወረደበት ፤ በፍገራ የሱስ የተነሳውም ጊዜያቱ ተረዳሞ የባተ ብለው ቢዋሹላቸው ይወዳሉ ።»¹⁷ በማለት ገልጸዋል ።

እዚህ ላይ ባሬም በአብዮታችን ሂደት ውስጥ በየጊዜው የሚወሰዱ እርምጃዎች ካገራችን ተጨባጭ ታሪካዊ ሁኔታ የመነጨና የማይቀሩ የታሪክ ግምታዎች መሆናቸውን መዋጥ እያታታቸው ሺ ጊዜ ፍካሬ የሱስን እየመተሰሱ ለሚያሳዝኑ ደናቆርት በነጋድራስ ምህረት የሌላ ታላ ቡራኬ ፍትህታቸውን ያገኙ ዘንድ ልቦና ይሰጣቸው እያልን ወደ ነጋድራስ አባባል እንመለከታለን ።

እነዚህ የታሪክ ጸሐፊ ነን ባዮች ነገሥታትን ያወደሱ እየመሰላቸው የጻፉዋቸውን ግስንግስ ገደሎች እንደጻፉት እርገን ከተመለከትነው ግን በዓለም ላይ ከነገሡት ነገሥታት መካከል እንደ ኢትዮጵያ ነገሥታት ደካሞች የሉም የማለት ያህል መሆኑን ብልህነት በተሞላበት መንገድ ሲተረጉሙት ፤

«ጥልበት የሌለው ብዙ ንጉሥ ኑሮዋል ። ይናገሩ ይሆናል ። ነገር ግን የታሪካችን ቃል እውነት ከሆነ ዘንድ እንዲሁ በብዙ የቀዱሳንና የአገገንነትን ርዳታ እንደ ሊተዮጽዮችን ነገሥታትና ገዢዎች የሚያስፈልገው ሰው በዓለም ታሪክ ከተለወጠውም ።»¹⁸ በማለት ይተቻሉ ።

እንግዲህ ከላይ እንደሰተመጥኩት ነጋድራስ ከፍሩበት ዘመን ጥቂት መቶ ዓመታት ጀምሮ በኢትዮጵያ ውስጥ በነገሥታት መካከል

ከል በየጊዜው ይደረጉ የነበሩ ወርነቶች ብዛትና በሕዝቡ ላይ ያሰከተለውን ችግር መገንዘብ ነጋድራስ ወርነትን እንደሞኘኛ ፀረ እድገት መሰናከል አድርገው እንዲያቆሩበት አድርጓቸዋል የሚል እምነት አለኝ ። እዚህ ላይ አንድ መጤን ያለበት ነገር አለ ። ይኸውም በገርድቶ ሲታይ የሚታረኑ የሚመስሉ አባባሎች ስለመኖራቸው ጉዳይ ነው ።

እነዚህም ከላይ ቀደም ሲል ነጋድራስ ስለ ማንኛውም ወርነት ዓላማ ሲገልጹ ምንም እንኳን ውጫዊ መልኩ የተለያየ ቢሆንም ዓላማው ዘረፋ መሆኑንና በዚህ ረገድ የትኛውም ንጉሥ ከየትኛውም እንደ ማይለይ ሲያስቀምጡ በሌላው በኩል ግን ለእነ አጼ ቲዎድሮስ ያላቸው የተለየ አስተያየት ከዚህ ጥቅል አባባል ጋር የሚጋጭ መምሰሉ ነው ። ታዲያ ይህንን ነጥብ በሚገባ ለመረዳት ፤ ነጋድራስ በመጽሐፋቸው ውስጥ ያነሱዋቸውን ሌሎች ነጥቦችና የነዚህ ነጥቦች ምንጭ በማየት ለማብራራት መሞከሩ ከላይ የተጠቀሱትን የአባባሎች ተቃርኖ ለመፍታት ብቻ ሳይሆን ፤ በአጠቃላይ ነጋድራስ ምንን በማን ለማውራት እንደ ፈለጉ የሚያሳይ ስለሚሆን ዘርዘር ባለ መንገድ ለማየት እንጥከራለን ።

ከላይ አልፎ አልፎ እንዳየነውና ወደፊት በሚገባ ለማየት የሚቻለው ነጋድራስ ቁልጭ ያለ ፀረ ፈውዳል አቋም ያላቸው ግለሰብ መሆናቸውን ነው ። የቆሙለትን አቢይ ዓላማም ሰናጢን ብሔራዊ ካርታሊዝም በኢትዮጵያ ለያድግ የሚችልበትን መንገድ መሻት ነው ። በወቅቱ ለዚህ ዓላማ መቆም ማለት የፈውዳሉን የፖለቲካና የኢኮኖሚ የበላይነት ለማስወገድ መቆም ማለት ነው ። ነጋድራስ ግን በኢኮኖሚው መስክ ወደፊት እንደምናየው መሬት ለሕዝቡ እንዲከፋፈል በመሟገት የፈውዳሉን ሥርዓት ኢኮኖሚያዊ መሠረት ለመናድ ሲሹ ፤ ይህንን ለማድረግ የፖለቲካ ሥልጣን ግን በፈውዳሎች እጅ እንዳለ ሊከናወን የሚችል አድርገው ይገምታሉ ። እዚህ ላይ ምናልባት ሊጠቀስ የሚገባው ነጋድራስ በወቅቱ በኢትዮጵያ ተመስርቶ የነበረው ባንክ እፍ አቢሲኒያ በሞኖፖሊ መቋቋሙ የሚያስከትለውን ጉዳት አስታከው ፤

«ለሰው ለውራ ቀስቃሽ ግን ባላንጣ ነው ።»¹⁹ ሲሉ ያሰፈሩት

(ተክለደን በግንባሩ ስፋት ሆኖ ሆኖ ይገኛል ።)

አንድ አብዮታዊ ሰላሳ ህገር የአብዮታዊ ሁኔታ /አምገራገ/ አንድ ማንኛት ይቻላል?

በቀዳሚያ በሌሎች አብዮታዊ ቀደም ሲል የተጻፉትን ጥናታዊ ጽሑፎችና በመንገዱት ደረጃም በይፋ የወጡትን አብዮታዊ ተቃራኒ ደክሞት በሰፊው ያነባል ይመረምራል፡፡ በተጨማሪም በሰላም ሰላም በታ በመዘገመር ከፍተኛና አነስተኛ የምርት ሥራ የሚገባቸውን የደረሰበውን ሰላም ሰላም ተጨማሪ ሥፍራዎችን ይዘገባል፡፡ በዝግታም ወቅት አብዮታዊ የደረሰበትን ደረጃና ሁኔታ በሃሳቡ "ሚጠተ" ይቻላል፡፡ ይህም ማለት ቀደም ሲል የቀበረውን ሰላም በመወጣት ሕዝቡ የደረሰበትን ሁኔታ በሃሳቡ ከሚጠተው መገምገም ይቻላል፡፡

- * ጤና ወይም የምገባ ዐጠት ያዝጋል ተብሎ አንደሆነ
- * የሥራ አገልግሎት መጠና ለመሆኑ (አውነተኛው ወይም ደብዳቤ)
- * የተምህርት ቤቶችና የተማሪዎች ሁኔታ
- * የለግሰው መኖር ለለመኖር
- * የገንዘብ (የሃይድሮ) ደረጃ መጠን
- * በሱቅ የሚገኙት የጠቀሰ ዓይነቶች በዘጠኝ ጥራት
- * የቤቶች ይዘት
- * የሕዝቡ ለሰባበስ
- * የሕዝቡ የዕረፍት ጊዜውን በምን ዓይነት ሁኔታ አንደሚያሳልፍና የመሳሰሉትን ዓመታት ይገኝባቸዋል፡፡

ከላይ የተዘረዘሩት ሁሉ ምንጠባበቅ በገለጽ የሚታዩ ሁኔታዎች ላይሆኑ ይቻላሉ፡፡ ይሁን እንጂ የተመሰገኑት ሰላም ያለው አይነት፣ ደርወን፣ አፍገጣጥም ሲቀር በመጠቀም ከወይይትና ከዎርዎር ከገናኘው ጋር በማከሰና በማገናዘብ የአንድ ህገርን የአብዮታዊ ሰላም ለመጨበጥ ይቻላል፡፡

(ኢ.ሲ.ሲ. ይራይት ከጸፈው ጽሑፍ በገፅ 1 ተወስዶ የተተረጎመ)



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APPROPRIATE TECHNOLOGY

A fuel-saving family cooker

Cooking in the developing countries is very often done over an open fire. It may look cheerful, but the smoke causes irritation and sometimes infection, especially of the eyes, and it is very wasteful of fuel. With firewood becoming increasingly scarce and expensive in many regions, few families can afford to waste heat in this way. Here is a design for a family cooker which saves up to 75% of the fuel compared with an open fire.

The basic idea of the family cooker is to keep the fire and smoke in a flat metal box. The fire is at one end and the chimney at the other. The hot gases from the fire have to pass through the box on their way to the chimney, and cooking pots placed on the box will be heated up before they go on the fire. Because the fire is enclosed, except for air inlets, it burns more slowly, a higher proportion of the fuel is consumed completely, more of the heat is used and there is no smoke to pollute the house.

Further advantages are that the cooker leaves very little ash; it heats pots to boiling point quicker than if they were put on an open fire with the same amount of fuel; all sorts of fuels can be used in it, provided they are dry; and it is portable, lightweight, easy to dismantle and keep clean, and can be set at the desired height for cooking. It is

cheap to manufacture and requires materials that are found in all developing countries.

Here is a basic description of the family cooker. A detailed instruction booklet, explaining exactly how to make it and operate it, is available from the inventor, Mr J.C. Overhaart, at the address given below. Incidentally, the family cooker has won a special award from the International Council of Societies of Industrial Design.

The cooker is made of sheet metal about one millimetre thick. The metal box is 630 mm (2 ft) long, 330 mm (1 ft 1 in) wide and 40 mm (1 1/2 ins) deep. It has three holes in its top surface, one for the firebox, one for the chimney and one in the middle for preheating a cooking pot. These are respectively 180 mm (7 1/4"), 110 mm (4 1/2") and 130 mm (5 1/4") in diameter. The chimney fits into the 4 1/2" diameter hole and is simply as long as is necessary to get the smoke out of the house. It can be closed or opened by turning a flap-valve.

The firebox is the only part that is at all complicated. It consists of an outer cylinder 200 mm (8") in diameter and 175 mm (7") high, and an inner cylinder, closed at the bottom, which is 130 mm (5 1/4") in diameter and 140 mm (5 1/2") high. The outer cylinder sits on top of the big hole in the flat box. Its top rim will support the cookpot. The inner cylinder is fixed inside it, with its rim 15-20 mm (about 1/2 in) below the rim of the outer cylinder. Now for the

complication. The inner cylinder is held inside the outer cylinder by four little horizontal tubes, which go through the walls of both cylinders. They let air into the bottom of the inner cylinder. The tubes should have an inner diameter of about 8 mm (1/4 in), and they go in halfway down the wall of the outer cylinder.

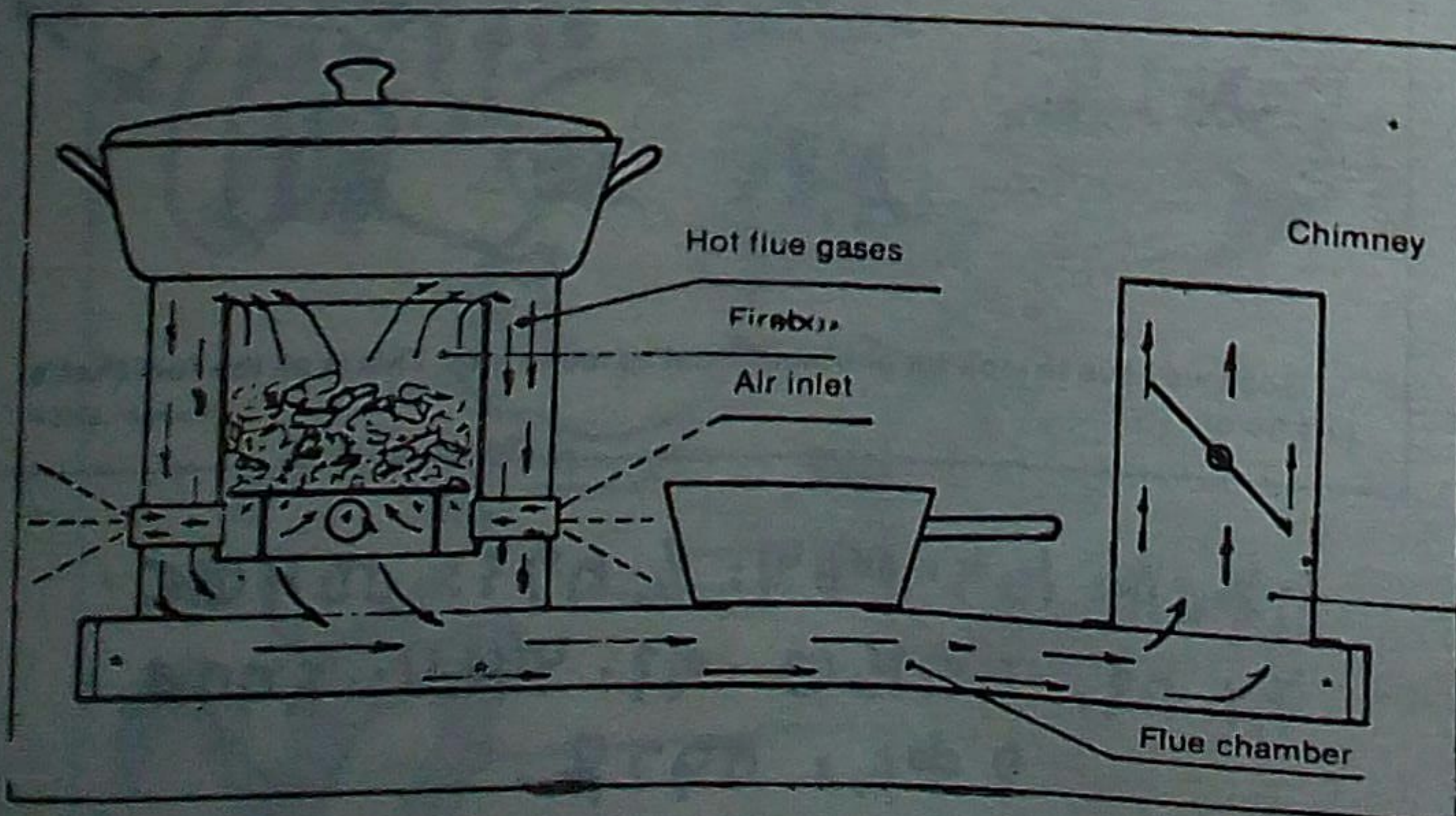
Only two more things. A perforated disc on legs goes inside the inner cylinder, to act as a grate. The legs are high enough to let the air come in underneath the grate. And a handle goes on the side of the outside cylinder, to enable it to be emptied.

These measurements are those of a successful prototype. They can be different, provided the proportions are respected; the main point is that the cross-sectional area of the flat box (the "flue chamber") should be close to that of the chimney. Operating the family cooker is self-evident. Note that the heat of the fire, and therefore the speed at which the fuel burns, is controlled by the flap-valve in the chimney.

For full details, write to:

Mr J.C. Overhaart,
Dept of Appropriate Technology,
Technische Hogeschool Eindhoven,
EINDHOVEN,
Netherlands.

B.T.



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ከመስከረም 1966

ብሔራዊ ባንክ

የዛሬውን አያደርገውና በታሪክ ቀረጽ አማላጅ ጋጋታ ነበር መገረሣ አያን ተን ያገባው ዋርስ፣ ምሳ፣ አራት አባር ተሰጥቶ፣ አባር ታደር፣ አባር ተሰጥቶ፣ አባር ተደሰቶ፣ ወዘተ. መሰለታቸውን አንጻራቸውን ባይታዘብ ሁሉን ለይቶ ከየ በኋላ ግንባታ አንድ ነበረበት ግንባታ የደመረው የመደመሪያ ልቅተው ለአረጋጅነት ተደረሰ በኋላ ነበር። ሥራው ወፍሮ በት በሰነድ አህጉረ ለማሰራጨት የሚመጡ የሱ ያህሪ ቀንደኛውን ፈዘ ሲመለከት አህጉረ ከቋቋሙ ውጥ አስቆ ሁሉንም በሁሉ ተፋቶ ለየ ደምጽ ሲሆን የሚገኝበት ጊዜያት ለየተደጋገሙ መጡ። የወፍሮ በት ባለቤት ይገኝ ለይቶ " ማህበረ ገብቻለሁ መብት ተከብሮአል አያህክ የምትገባኝና የምትሰጠኝ አንባ በገብረት ተጻፎት ይመር " ብለው ሥራዘር አዋቂው ከአንዱ ሁለት ማስጠንቀቂያ ሰጥቶታል።

ከፋቂዋ ለይታ ደረሰችና አንድ ቀን ከባድ የተረፈችውን ደመወዝን ተሃ በሱ የቀዳሳ በናችን በቀጠሉ ከተታሁ ላይ መታ መታ አዲሱ ከረገፈ በኋላ ወደ በት መገኘቱ አንድደመረ ለካባ አባሪ ሁለት ሰዓት ለሰኞ ኖሮ መሰሉቱ " ዕድሜ ቀጥሎ " ጠፎ በት ዕድሜያቸውን ለማስተካከል በረሀውን ተያይዘውት ያገኛል። የበት ኪራይ፣ የዕቅድ፣ የሰዓት አካላት አባደላ ምጣ፣ በቀጠ ያሰራው ማርቆ ራዲዎው ዕዳ፣ አባት ታሪክ ከባላገር መጥቶ በቀጠ ያሰጋገጥው የባባት መረፈ "ጋና የመ ሲሰሉትን በሃሳቡ ደግሞ አራት ብር አንድሚቀረው ሲያረጋገጥ ብቻውን ፈገገ ይለና አሁንም አንድሰሉቱ " ዕድሜ ቀጥሎ " ጠፎ በት ጦራ በሱ ይገባል። በተለመደው የጠፎ በት አንገት አቀባበል ባሉ ሁሉም " ኖሮ መገረሣ " ብለው ይቀበሉታል። " በገዢ !! በገዢ !! " ይለና አንድ ሁለት ለመጋበዝ ያሰበውም ከወገበሩ አንድሰሉት ሲሰሉ " አይገባም/አይገባም! ነገር አራደላም አንድ " ይለና ባዶ ቦታ ለይቶ ይሠ የሚል። አሰከ አሰር በረሀዎቹ በአንድ አቶ የመያዝ ቶሎታ ያለው፣ በዘመናዊ የሂ ሣብ መኪናዎች አንኳ ተገሽ ጊዜ የሚወስዱ ሂሳቦች በሰሎንካ በሚቀጠር ጊዜ በያሉ የሚያሰላው ቀለጣፋውና በው አከባሪ ነው ተሰሎ የሚነገርለት ጠፎ ቀደም ገፋው በደ ቂቃ ደረሰና ማርሣን ከመሰሉቱ አመሳሰለው። ከዚያ በደረሰ የተሰገተን ቸገር አሰረሰት የነገን ከሰተቸ ሁሉ የተያና አስመሰሉ በሚያሳየው ጓደኛቸው መካከል ዝነኛዋ ደምዳዊት የሮም ነሽ የማምረቻ መሃሪያውን " ባነገተው ባሏ ታደሳ ለምራና ደምያ ብቅ አለቸ። ለመቀበል አንዲ ለመሰጠት ለመመገታቸው የታወቀ ይመስል በት ለመገረሣ ያደረገውን አቀባበል አሳደረገላቸውም። በተን ሁሉ ዘራ መሰሉ አንድነገሩ የሆነውን " ውበት የሚባራው... " የሸበተውን ሸማገል " ዝብል ይ... " ጠቅንም ቀላ ውጤ የሚጠጣውን መናጢ ደሀ " ገንተም ለገሰ... " የሩሱን ጥላ የሚያሰበረገገውን ፈሪ ሁሉ " ይገና የይገና ሰድ... " አድርጎ በታሪክ ያፈራው ለሰቀረም የመገረሣ ተራ ደረሰ። ፊት ነበረበት ማርሣውን አንገት ቀጥነት አሁን ገና ያየ ይመስል

እንገንባቢ ቢቆይም የምትለቀው አላሆነም::

“ ጠፎና ቢፈታ አይጠፋም ከፊት፤
 መገርሰቁ ሸጋው ነቀም ተ ነቃ ቦተ::
 ዘናሱ ዘነበ ገርፋ ገሠገሠ፤
 አይነም አገቀለፍ የለው አገተን ካሰታወሰ::
 በባገሱ ተዘታህ ሕይወት ሳይጠፋ፤
 መገርሰቁ ድረሰ የወፍጠው ፈላሰፋ፤

ዲሞ ዲሞ፤” በላ ስተለው አገደላፈርም አገደመዙራትም ይሰና ከአራት ብር አገጽገ
 ገንባርቁ ላይ ይለገፍና ተገቢውን ምስጋና ከየርም ነሽ ጣፋኝ አገደበት ይቀበላል::
 መገርሣ በርቶ አገደመገታቱ፤ ምላሱ አገደመተከሰር፤ የሰሱ መምታት አገደመጠር
 ማለት ሲሰማው ከጉት በላሱ የወፍጦ ሞቲ ጠቀላላ ዕውቀት ሲያደገቁ ያመጡትን ሁለት
 አሸቃቢዎቹ ሰበት፤ ሰበት የራሱን በደበት ጠፎ በጠቀላላ የአሰራ ሁለት ጠፎ ሂንባ
 ከፍሎ በሃያ ለምስት ሃገሪክ በነጋታው የሚወጣውን ሰፊ ሎተሪ ገዝቶ በመጣበት አኳ
 ጓን ሳይሆን “ ዕዲሞ ቀጥሎ” በመጣበት አኳጓን ከሴት ገብቶ የወደቀበትን ሳያውቅ
 አያገተን ከጉት ያያት ከነጋ በጓላ ነበር::

የዕለት ሥራውን ለባናውፍ ወደ “ ዕዲሞ ቀጥሎ” ፈታን አገዲ ባያዘር ቢቶ
 ገብቶ ራሱን ሲያጸግጥ ከዚያ በጓላ አገባቢው “ በመጨረሻም ሎተሪ፤ በሴራዊ ሎተሪ
 ያዘጋጅጉ ሰፊ ዕጣ ማሸባውን በሐዘቡ ፈት ወጥቷል::” ሲህ አያገተን አገገተሰላ መገ
 ሮሣ የራሱን የጸጸ ዘቀ ያደርገና የአገደናው ዕጣ ቀጥር 468792 መሆኑን
 ይባናል:: ይህ ቀጥር መገርሣ ማታ ጠፎ ቢት ነግሮ ግንዛቤ ተባረ ራሱ ዘረ::

ዲ.ቤት ባሎት ነጋጽ አገደ መቶ ብር በወለዱ ይበደርና ማሸባው “ ዕዲሞ
 ቀጥሎ” የኒ. ግንባታ ገንድረገ ከበር መልስ ጋብዞ ሲሆ ነሽ ነሽና ሲያም ነሽገሽ ያመ
 ሻል::



የርም ነሽ ብትፈነገ አውራጃ ገዢ ቤት ብር ገላለ ለዚያ ተጠርታ ሃጻለቸ . ይሉ
 ታል:: ስነ ከ፡ጉ አገባለሁ አገጽ ሃጽ ባለመጣሂት በሉ ለገላጋይ ሲና ብር ያመሽና
 ሊከተለው የሚቻለውን ቸገር ብ ብለው ሲያሰረቱት ጋብ ይላል:: > ይህ ነገር ሆኖ
 ገብቶ ከአያገተን ፈታን ለዘር ተኖ::

አኳን ፓሪያው ለባሽ ሚኒስትር ወት ለሱ
በለደበመው የዚህ ወጪና ጋራው የገባ በለሆነ የሱን
ፋብሪካ ወጪና ቁጥጥር ከባህርት ወጪና ልጆቹን
ናዘረተ ተደርጎ በት ለገደታደርሱትና በትመለስ
ለገረ መገንታን ማታ በዙ ለመጣው ወጪና ማረጋገጥ
ፍራፍራ ነገር ገዝታ ለገደታደርሱ ነገርለት ይዘ
በትመለስ ለመቀበል ወርቃማ ስሜን ሲዘረጋጅ ለገደታ 2 የሚሉ

ድምጽ በምትባሉ ስለ፡፡ ወይ ጉዳ ለባ ይገኝ ሁሉ ሐሰም ፍርሐል / የሚሉ ድምጽ
የመጣው በሐረት ላይ በፊት ዐብ ገበት ለገንቶ ደስ በፊት ለገደታገባው መስ
ራውን ለይት የገዛትና ተናገት ማታ ቃላትና ጥር ወራ ያስጥቀውን ተራገዘነ ተር
ራዊ በለገቀለፍ ልሱ በር ተዘገ ከላያንት ሲይሆን በአኳን ሚኒስትር ለመቀበል ስሜን ሲዘ
ረጋ ገፋ ለደርጋት ለገንታበት በላለቸ፡፡ " ምናባት ነገ በለሁለት ገራማፍን ትን
ፊርድር ለገዛለሁ፡፡ " በሱ ተሰባ ተኛ፡፡

ከሚታወቅ ድብደባና ገብዞ በተረፈቀው ለሥራ ሁለት በር ተዛፋር ለኳን ለበባ
በጤራ ደረጃ ሱተሪ ዋና መሪያ በት ለመምጣት ለበባ ለያለ ለዚያው በቀርገላፍ ጸሐፊት
በት መቀበል ለገደታደርሱ ተዘ በላለው ወደዚያው ለመራ፡፡ ሁለት ሦስቶች ባንድ ጊዜ
ለመምርው ውጤት ይገኛሉ ነበር፡፡ ለገደታው ገንዘቡን ሲቀበል ፍታገራፍ ተነስ ያሉት
ለገደታ ነገ በፍፍሩ ላይ ለውጥ መታየት ሲጀምር በው ሁሉ መገርሣ ለባ የሚዘገጠው
በሱተሪ ገንዘብ ነው፡፡ ተናገት በኛው ጋር የጠፉ ለምሳሌ ያንቃር ነበር ለገደታ
ለለመፈለጉ ነበር፡፡ ሁለተኛው ለያንት ዘመናዊ በት ባለመሆኗ ለኳን የሚሰራውን በት
በደምብ መያዝ ለለመቻሏ የታላላቅ ገብዞቻቸውን በሰርዓት ለለማወጃና በሚገዛው
ወጪና ውጤት ለሱ ለገደታደርሱ በዘመናዊ ለቀማመጥ ተገቢ ወደሱ ዘመር በላ ሲቻል
መነጻር ለደርጋ መቀመጡን የማተፋለበት ሆኖ በለታየቀው ምክንያት ፈላጊ ማምሻውን
በማገያውን ቀደ ሊያስናበታት ወበነ፡፡ ለገረ መገንታን ወደ ወፍሮው በት ባለበት
ወደ ገራዝማቸ ባዘዘው በት ጉራ በሱ በራውን በፈቃት መለቀቅን ሲነገራቸው በቆነን
በተጀመረው የውያ ማሕበር በሚባል ነገር በርድ በርድ በፊት ስለነበረና ለገደታ ዘመ
ናቸውን ቀለብ ከቤት ለደርገው ባለደመወዝ ማባራት ለሰበው ስለነበር በደስታ ተቀበለው
ነገ ለገደታደርሱ ለበፈርመው ሸጉት፡፡

ዘገባን መያዝ በረጢት ለለማምጣት ተዘ በሱት ከሱቀ ለበታ ገዛና ከምን
ጊዜውም በበለጠ የደረሰ ለደራጊነትና በራስ የመተማመን በሜት ወደ ቀርገላፍ መሪያ
በት ገባ፡፡ ተዘገባን ለገደታደርሱ በሱ ከገርገፋው ላይ ከተለጠፋት ቁጥር ጋር ለበ
ተያየው፡፡ ቁጥሩ ራሱ 468792 ነው፡፡ በቻውን ፈገገ በሱ የአፍይታ ይሆን የጭንቀት
ራሱም ለይት ያለገባው ረጅም ተገፋሽ ተነፈሰ፡፡ በት ውጤት ገባና ዐደለኛቸውን ውጤት
መዘገባና ለበፈርም ገንዘቡን ከሰጠ በኋላ በዙውን ጊዜ ማታ መሸታ በት ቀጠር ተከፋ
ተት የደስደስ ሲጠጣ ለሚያመሸው ወጪና የሱተሪ ዋን ትኒት ሰጠ፡፡ ቁጥሮቹን ለይት ዋና
በሱ መገርሣን ተሰብተው፡፡ መገርሣም ፈገገ በሱ ልሱ ለየመታ ለመወጣት ተዘጋጀ፡፡
" ጌታዬ ይገኝ ለባ ገና ሰኛ የሚወጣ ባለ ሃያ ለምስት ሣንቲም ትኒት ነው፡፡ የቁጥ
ርቸ መጋጠም ያስገርማል፡፡ ተላገት የወጣው ባለ ሁለት ብሩ ነው፡፡ ለዘናለሁ፡፡ "
ለለው፡፡ መገርሣ ምን ለሱ? ምን ለሱ? የሚሉ ድምጽ ሲወጣው ለገደታ ነበረ የሰማው

በራሱ ሳይሆን በአካባቢው ከነበሩት ሰዎች ነበር። ተኩስ ምረቅ አፋን ምሳጭ። በዚህ
በዕለቱ ተዘግቶአል። በፊት ያለፉ ደመር። አያንተና አርጌው የሩይሉን ቀጭኒ። ዐዲህ
የጥልና ለዘግፊዎች። ገራዘግቶ ሲዘዘው በርሱሣቸው። ወፍሎ ሴቱ የፋቂት በናች።
አረገጋፊው ላታሰገና የተላገተ ሌሊቷ ቀጥታ ሚስቷ። በራሷት ነቱ ማታ በነጋዴራሽ ምላ
የተዘደረገው መቶ በር። መገርሣ ራሱና በርቱን ሊተካ የነበረው ባለሁለት ገራግፍን ትን
ራሳቸው ሌሎች ሌሎችም...

ሕብረት

ሕብረት ሰገበለት
ለምርት መሠረት
ለጥፋቶች መደጋገም
ሕብረት በአርቦ አደሩ
በገጠሩ
በጠረፍ በየፋሩ
በፋብሪካው
በግምረታው
ምንጊዜም ጠቃሚ ነው።
የታሉን ተርጉም በጠቅላላው
አራት ሆሃያት ተዋደው።
አገደ ሆነው
ተርጉም ሲገጡ ለአገባቢው
ይገልጹታል በራሳቸው።

ወልደ ሥላሣ ይተባረክ
የገንዘብ ድርጅቶች
ወደረክ ተከባሪ ለዘጋጅ
ከአርባና ሊገጥሙት
ለማት ባገኙ



ነገር ገን ሲቀር ሕብረታቸው
ጥቅረታቸው
የተርጉም ለላገታቸው
ከደምፀ በቀር በውስጣቸው
የተፈጥሮ ጠባያቸው
በፍቶ በኩል ባይኖሩት
ያስፈልጋል የድርጅቱ ማበር።
መነባበር
ለገበባውን ለማበር
የተከለው ለነገር
አለው አካ ተሰቅ ሚሠጠር።
አኖም በገሀን ስለተቀረበ ነው
የሊከናወን ገንባታው
የመሠረት ተቃራኒነት ዘመቻው
አገዳፋጠን በያቀጣጠው
ሕብረታቸው መሣሪያ ነው።

CHECKLIST OF SECURITY MEASURES

Security measures should include but not be limited to the following:

- ☐ An experienced and well-trained head of security.
- ☐ A well-trained, equipped, and visible security force.
- ☐ A screening program for employees and others doing business with the facility.
- ☐ An efficient record keeping system.
- ☐ Personnel who are trained in document control.
- ☐ Enforced regulations for exit and entry of personnel, parking, and use of equipment.
- ☐ Regulations that prohibit unauthorized vehicles from parking close to gates, fences, or buildings.
- ☐ Controlled access to and from parking areas.
- ☐ Identification cards for all personnel.
- ☐ Numbered keys.
- ☐ High-security areas for high-risk cargo.
- ☐ Exterior doors constructed of heavy-duty steel.
- ☐ Locks on windows and doors.
- ☐ Safety glass, wire mesh, and/or bars over windows.
- ☐ High, strong fencing that prevents entry from above and below.
- ☐ Lighting for outside storage areas, gates, and guardhouses.
- ☐ An alarm system.
- ☐ A maintenance and inspection program for lights, locks, and other security devices.

Is Money the Master ?

DESPITE THE FACT that the great majority of people never manage to obtain very much of it, money is without doubt the dominant thing in the life of everybody.

Those who have little of it are usually those who work for wages producing the wealth of society. Those who have a lot of it are usually those who produce nothing, but who own means of wealth production. Right away a contradiction presents itself. Those who spend their lives working, carrying out all the multifarious tasks in the world, when they come to the end of their working lives have accumulated precious little. Productiveness and possession are polar opposites.

Money is to the system we live under what oxygen is to organic life, the essence of existence. To most people's minds, money is part of the natural order of things without which continued existence would be impossible. Money, or considerations resting on money, forms the basis of nearly everything we say and do. It is the centre of most everyday conversation. The theme and plot of most of what is euphemistically called entertainment on tv etc. The politician of the system would be speechless if he could not refer to money. Every promise and reform scheme from pensions to pollution and from H-bombs to education is argued in money terms. The reason given for promoting many reforms is to save money. The excuse for not pursuing others is that they haven't got the money. Which is shadow and which is substance is a question most would find hard to answer. Such reverence is felt for money that its complete artificiality is rarely noticed.

Exchange & Incentive

To establish, as Marx did, that money is a means of exchange, a standard of price and a measure of value, is to raise the question as to why such a medium is needed. Again, most people and certainly the politicians would not answer the question. The working class need money to obtain life's essentials, food, clothing and shelter. People have to buy and sell in order to live. It is accepted that access to life's needs is possible only through money. So money is all-powerful. The legal machinery of the state stands ready to punish anyone found trying to obtain goods without money. Another contradiction. If money is there to circulate goods, why is it a barrier standing between you and what you cannot afford—even though you helped produce it?

If audiences in Hyde Park are anything to go by (they must represent a cross-section of the working class) money is the only conceivable incentive for doing anything in the minds of most people. That such a distorted view of life can prevail as popular opinion underscores the fact that the dominant ideas in society are those of the ruling class. (No, this does not rule out Socialism, because ruling-class ideas

will cease to dominate when the workers have had enough of capitalism.) The idea that money is the real incentive for doing anything is part of the wider ideology of capitalism, an attempt to justify the profit motive.

The capitalist only risks his money in investments because he hopes profit will be forthcoming. This keeps him on his toes because he has to compete, and profit is his just reward for the service he provides for society. The workers, of course, should be grateful because he provides them with work. So monetary gain, in one form or another, is normal and natural. After all, nobody does anything for nothing. Simple, isn't it? You must be a crank or a utopian dreamer to advocate a world without money.

Social Relations

The pundits of capitalism can avoid the really awkward questions, because their crude rationalization—the three-card trick—is accepted. Where did the capitalist get the money which he seeks to reinvest for further profit? How did a minority come to own and control the means of wealth production in the first place? Does not man's development stretch back over many hundreds of thousands of years of communal existence without money, and without private property in the means of production? Were the first class systems (the beginnings of recorded history) not built upon the violent theft of common land and the ownership of slaves? Is the wages system operating throughout the world today anything more than a form of slavery?

The capitalist (state or private) is not saddled with direct personal responsibility for feeding, housing and maintaining his employees, as was the slaveowner. He pays them a wage out of the wealth they produce and which he owns, and they maintain themselves. Also, unlike the slaves of old who changed hands when they were bought or sold by their owners, the modern wage-slave is "free" to hire himself to any capitalist who is interested in his particular skills or abilities. This is what freedom amounts to for the working class.

But while a wage-worker can divorce himself from a particular capitalist, he cannot for long divorce himself from capital. Wage-labour is utterly dependent upon capital. Capital is utterly dependent upon wage-labour. They co-exist in mutual antagonism. Capital can live only on continuous supplies of fresh labour to reproduce it by the creation of new wealth, and labour submits to the draining away of its life-force, because in replenishing the vampire capital it is allowed to maintain and reproduce itself.

Those who believe the money system is natural and eternal have not begun to understand the world they live in, or the many phases of development through which human society has passed. Man did not descend from the trees clutching bundles of inflated dollars, roubles or pound-notes and head straight for the nearest supermarket. The nearest supermarket was about two million years away in the future. The universal rôle of money is a fairly recent development, historically speaking. For the far greater part of man's existence he has produced the wherewithal of life without the use of money.

Attitudes

"Nobody does anything for nothing." That is a glib piece of ignorance on the part of those who think money is the only possible incentive, but in another sense it is true. Man has always worked and produced to stay alive. That is not doing something for nothing. Even today, with the prevalence of the perverse attitudes ingrained by capitalism, people do a tremendous amount of work without receiving any money. The satisfaction gained by millions of people

from the often back-breaking work of gardening, in many cases, simply to create a colourful display of flowers, is one of hundreds of possible examples.

Buried somewhere deep in the muddle-minds of the money-incentive school is the vague suspicion that work, as employment, lacks any satisfaction and sense of achievement. People only do it because they have to. Perhaps what they are really trying to say is that they can't imagine any mentally healthy person doing many of the jobs done today, unless made to. Capitalism engenders many such tasks. Jobs that are monotonous, unfulfilling or socially destructive: we might instance banking, insurance, munitions-making and thinking-up fairy stories for TV commercials—there are many more. Work under capitalism means employment, working for wages. Work has

lost much of its pleasure for most people. The idea of work (as employment) is not to produce clothing, food or furniture, but to obtain money. Surely this relegation of usefulness and the elevation of money to the supreme position in society, far from being a reason for the universal acclamation of money, is the strongest ground for condemning capitalism.

Very early in his life Marx understood and wrote about human alienation. Marx was a great admirer of the works of Shakespeare, and in 1844 he wrote an appreciation of Shakespeare's grasp of the nature of money. Marx quotes from *Timon of Athens*:

Gold! yellow, glittering, precious gold! No gods,
I am no idle votarist: roots, you clear heavens!
Thus much of this will make black white; foul fair;
Wrong right; base noble; old young; coward valiant.
... Why, this
Will lug priests and servants from your sides;
Pluck stout men's pillows from behind their head;
This yellow slave
Will knit and break religions; bless the accursed;
Make the hoar leprosy adored; place thieves,
And give them title, knee and approbation
With senators on the bench: this is it
That makes the wappen'd widow wed again;
She, whom the spital-house and ulcerous sores
Would cast the gorge at, this embalms and spices
To the April day again. Come, damned earth,
Thou common whore of mankind, that putt'st odds
Among the rout of nations . . .

Image or Reality?

Marx's essay, where he also quotes from Goethe's *Faust*, runs to five pages. Space prevents reproduction in full. It is a stirring piece of writing. A short excerpt might prompt another look at capitalism by some of those who too readily swallow its sales talk.

I am an evil, dishonest, unscrupulous, dull-witted man, but money is held in honour — hence so is its possessor. Money is the highest good, hence its possessor is good. Money saves me the trouble of being dishonest, so I am assumed to be honest. I am dull-witted, but since money is the real spirit of all things, how can its possessor be lacking in spirit? More-over, he can buy the cleverest people; and if a man has power over the cleverest people, is he not cleverer than they? I who, through money, can do anything the human heart desires — do I not possess all human virtues? Does not my money therefore transform all my inabilities into their opposites?

Capitalism has the deceptive knack of turning things into their opposites. The imaginary has thus become the greatest reality. Man's power does not derive from money. The power of money derives from man.

Socialism will end human alienation. In a world based upon common ownership, money will not exist. People will relate to each other purely as human beings. They will co-operate to produce life's requirements and freely use or consume what they need. Under capitalism, need can only manifest itself through money; capitalism presumes that where money is lacking, no need exists.

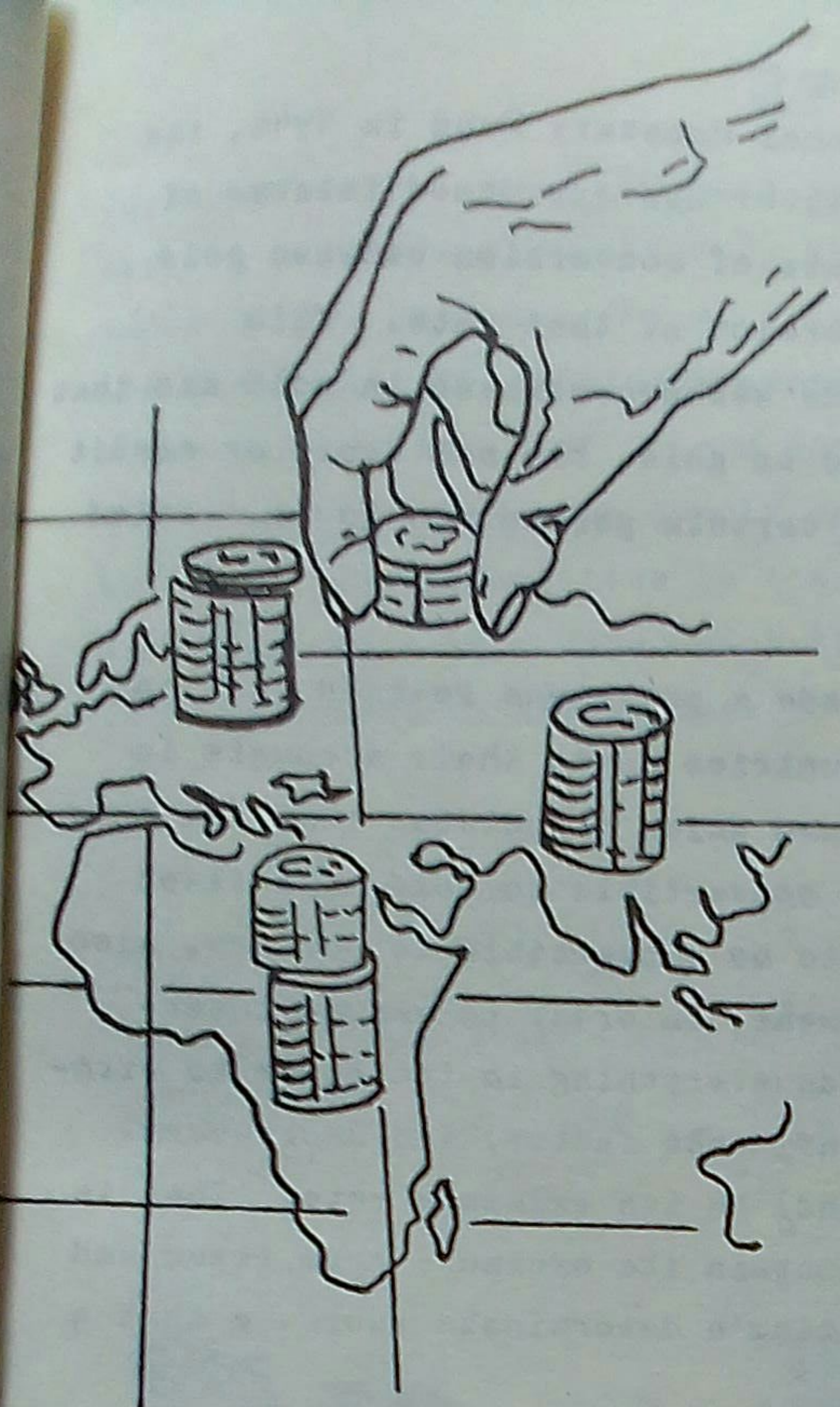
H. B.

Socialist Standard no. 861/1976



'Here, Señor Carter, is the statue of Simón Bolívar, who liberated Latin America from foreign domination!'

HOW
EXCHANGE RATE
ARE NOT
DETERMINED



I read with interest and some disappointment the reproduction "How Exchange Rate are Determined", an excerpt from Mr. D.P. Whiting's book entitled International Trade and Payments in the November (1981) issue of FIF. In that article, Mr. Whiting, apparently a Britisher writing to a British audience, concludes (1) the supply and demand of a country's currency and (2) the confidence of foreign exchange dealers in that currency determine the exchange rate of that currency.

My mild disappointment is at the failure of the Editors to appropriately warn the reader that the book was written to students and businessmen in Britain and that it describes how the exchange rate of the Pound is determined. It is my opinion that the reader be made aware with appropriate footnote that the description contained may not be applicable to all currencies and at all times.

These statements would be correct only with respect to currencies that are freely traded in the international foreign exchange markets and even then only to the extent that governments do not intervene to stabilize the currency markets.

is a correct description for instance of how the exchange rate of the British pound has been determined during most of the post-1971 period.

Before 1971, neither the exchange rate of the Pound nor that of any other currency was determined in this manner. Even since then, the exchange rates of most currencies, including the exchange rate of the birr, had been determined in ways other than those described by Mr. Whiting. Let me briefly review the long history of exchange rates.



Until the creation of the International Monetary Fund in 1944, the exchange rates of most currencies that matter was expressed in terms of gold. Each country declared a certain rate of conversion between gold and its currency and guaranteed free conversion at that rate. This essentially meant that international trade was denominated in gold and that even if all transactions were not settled in gold, the net debit or credit balances of each country at the end of a certain period had to be settled in gold.

With the growth of international trade a point was reached that in the 1940's where a point was not many countries could their accounts in gold. Thus in 1944 an agreement was signed which stipulated that (1) only the American dollar was to remain freely convertible to gold at a fixed rate and (2) that other currencies were to be convertible to dollars, also at fixed rates. According to this agreement, in order to assure international stability, each country was to do everything in its power to withstand both speculative pressures (the confidence factor) and short-term market imbalances (hence supply and demand) on its exchange rate. That is to say, each country was committed to maintain its exchange rate fixed and it did maintain it so, even when Mr. Whiting's determinants indicate that a change was due.

When the American government decided to disembark from that 1944 agreement in 1971 and stop the convertibility of the dollar into gold, the corner stone of the fixed exchange rate regime was thereby dismantled. Thus most of the currencies of Western Europe and North America started to float, i.e., their exchange rates were thereafter for the most part determined by supply and demand.

Now, of course this does not prove that Whiting's explanation is not correct, and in fact the intent of this note is not to disprove the correctness but to point its incompleteness.

There is nothing in the article to warn the reader that the explanations are not universal. To the contrary it tries to persuade the reader to accept the universal applicability of the conclusions when in fact it is no more universal and is perhaps less so, than the case of the Ethiopian birr being pegged to the dollar.

As of October 31st 1981, among the currencies of the 142 countries which belong to the International Monetary Fund, 58 were pegged to one

currency or the other, 40 were pegged either to the SDR or to other baskets of currencies and only 44 can be called truly floating in the sense of Mr. Whiting. Many of the currencies with fixed exchange rates are fixed with floating currencies and therefore float with respect to other currencies. Yet it can not be said that their exchange rates are determined by their own supply and demand nor by speculator's confidence in them. The authorities in these countries, including our own set the exchange rates at a rate which they deem appropriate and change them when they deem it appropriate.

Tsehai Alemayehu (Ph.D.)

ERPD(NBE)

Editor

Thanks for your observation and comments.



TERMINOLOGY

Bilateral

Involving two parties; often used to describe a reciprocal agreement between two countries.

Capital export

The export of capital in a wide variety of forms, e.g. by issuing or buying foreign bonds or shares, granting loans to foreign borrowers, financing branch operations abroad, etc.

Multilateral

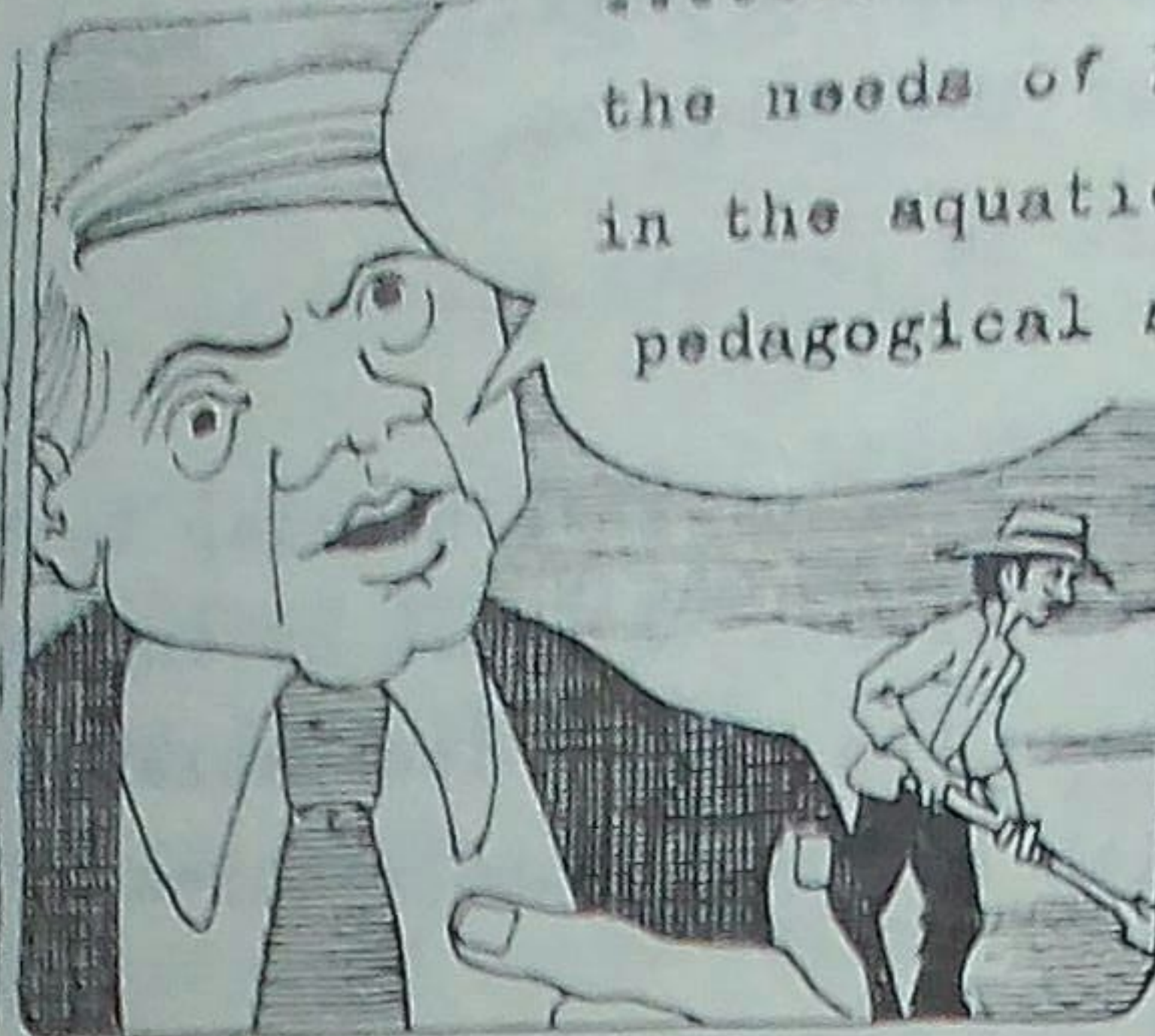
Involving several parties; often used to describe an agreement between a number of countries.

Multinational

Used to describe a large firm which operates branches or production facilities in several countries or continents.

Repatriation

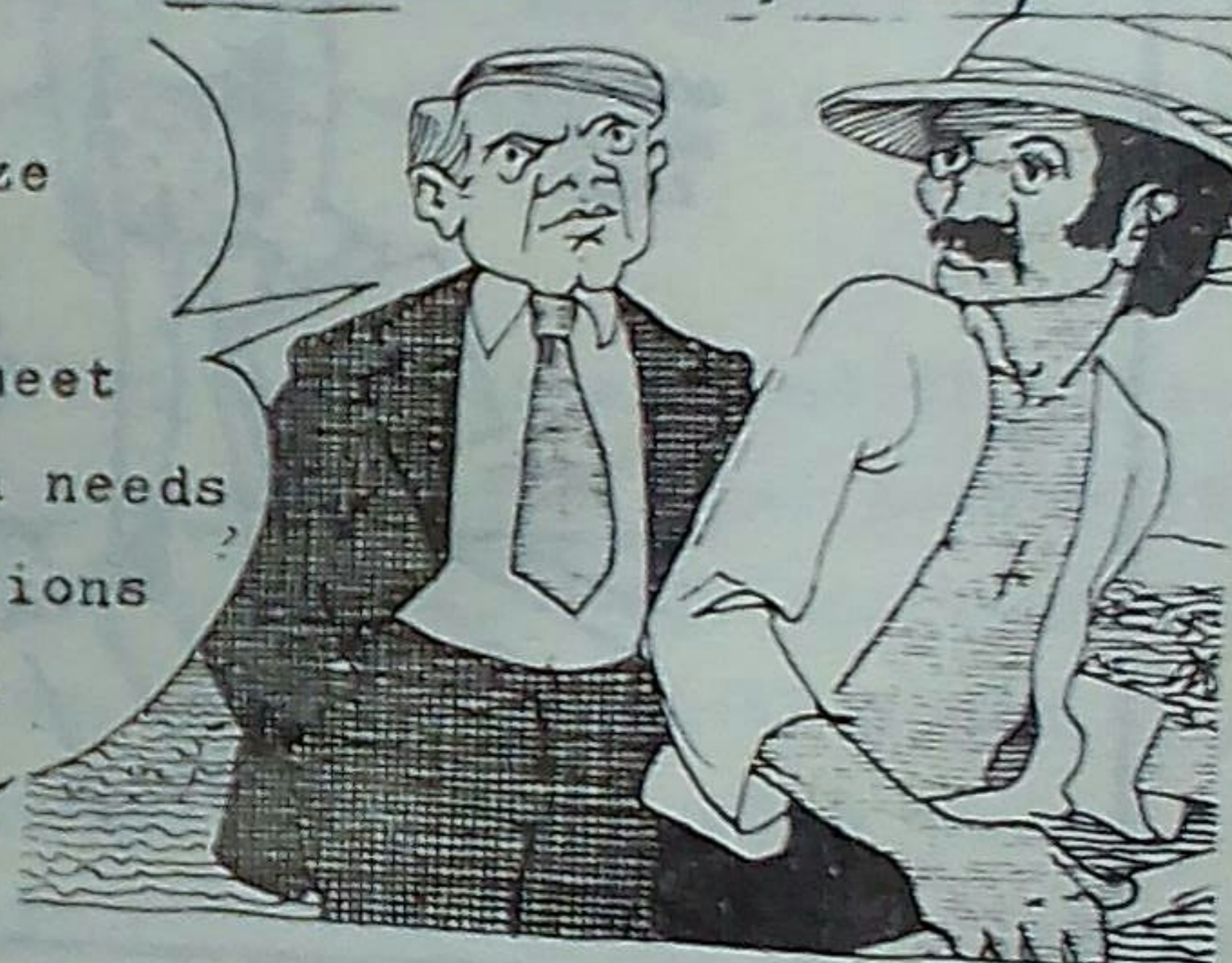
The transfer home of assets held abroad—sometimes under official compulsion.



.....our objective is to assess the needs of host country nationals in the aquatic, agricultural and pedagogical sectors and to implement hands-on programs in order to initiate the development appropriate technology to support and manifest

===== H U M O U R =====

.....subsequent projects in the rural sectors and to prioritize our data base of information in regards to the optimum conditions in which to utilize appropriate technology to meet the basic human needs of emerging nations and to expedite the.....



.....that we get me my Ph. D. in DEVELOPMENT STUDIES

"Getting people to laugh knocks down their defenses."

===== Q U O T E =====

"A BANKER IS A PERSON WHO IS WILLING TO MAKE A LOAN IF YOU PRESENT SUFFICIENT EVIDENCE TO SHOW YOU DON'T NEED

HERBERT V. PROCHNOW



COOK RIGHT
=====

LIVE LONGER
=====

YOGURT
=====

THE ALMOST PERFECT FOOD
=====

Since ancient times yogurt has been recognised as nourishing, health-promoting food.

I could not claim that yogurt is a perfect food that will by itself supply all the nutrients your body needs for optimum health.

No single food can do that. If it could, there would be no reasons to emphasise the need for a variety of food in your diet.

There is no perfect food - not even milk, which was once believed to be, until studies proved that yogurt far surpassed it on numerous counts.

Yogurt is just what the heading says- the almost perfect food, containing in a readily absorbed and easily digested form a great many (but not all) of the 60 or more nutrients that are necessary to maintain health and prolong life.

The protein that yogurt supplies the body is complete and pre-digested. It also provides the lactic acid which aids protein, calcium and iron assimilation.

Would you like to have your own stockpile of B vitamins without having to buy them? Then eat yogurt!

(L. Kordel)

FOOD

